UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 315 (Vol. XXVI.—10). NOVEMBER, 1929 ONE PENNY.

LET US NOT FORGET.

THE UNITARIAN VAN.

(See Page 168.)

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by LESLIE J. BELTON, B.A., M.Sc.
(Minister Aberdeen Unitarian Church)

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Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor," Marema," 112, Barrow's Lane, Yardley, Birmingham**, excepting that—

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in to the printers a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Yardley, Birmingham.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

RECEIVED: "The Temple in the Open," by J. Tyssul Davis, B.A.; "Calamus," a Quarterly edited by Will Hayes; "The Nature of Life," by the Rev. Ramsden Balmforth; two pamphlets issued by the Educational Colonies Association.—Notices next issue.

Rev. H. Bodell Smith has terminated a three months' engagement to revive interest in the Chapel at Cirencester. Encouraging progress has been made, and he has agreed to the request of the trustees to continue his help, as week-end supply preacher, until arrangements are completed to secure the settlement of a resident minister.

Our readers are referred specially to the Insurance Notice under the heading of The Unity Fellowship.

An interesting announcement may be made in next issue concerning the transfer of this magazine to the ownership and management of a denominational organisation.

The Unitarian services at Adelaide, are occasionally broadcast. Mr. Hale, the Unitarian minister also broadcasts from the studio twice a week on educational and secular subjects, and his talks are much appreciated.

Rev. J. Horace Short, our minister at Colne, is appointed by the Manchester University as its representative on the Board of Governors of the Colne Secondary School, which makes him a member of the Colne Education Committee for elementary schools.

Our Bolton Unity Church has added 36 senior and 10 junior members to its roll through an intensive campaign by its minister, Rev. Leonard Short.

At Capetown, Sir James Rose-Innes, former Chief Justice of South Africa, has addressed the Unitarian Literary Society on "Random Recollections" of 50 years ago.

Our Church at Glossop is affiliated to the local Free Church Council which now asks the National Free Church Council to recognise the Unitarian Church.

John Hurst, of Hindley Chapel heads the list of 271 Lancashire candidates with distinctions in mathematics and physics, which success entitles him to a scholarship at £80 a year at any British University.

The London District Provincial Assembly Autumn meetings, held at Richmond, were full of interest and enthusiasm and well attended.

Rev. Mortimer Rowe, B.A., General Assembly Secretary, speaking at the anniversary of the Northumberland and Durham Unitarian Christian Association, at Newcastle, said that a slur on the name Unitarian had to be removed. Though it suggested unity, Unitarians had been rank multitudinarians in many respects, and had suffered for their strong individualism. But to-day co-operation and unity are the clamant needs of the age.

The Midland Provincial Assembly at Nottingham, passed a resolution unanimously on education opposing "any right of entry" by the Anglican Church, "or the giving of building grants to denominational schools," such being a violation of the neutrality of the State in Religion."

The opening of the session at the Unitarian College, Manchester, was attended by a large and representative gathering. The Rev. W. Whitaker gave an address on "The Limits of Compromise," and the Principal, Dr. McLachlan, expressed regret at the loss at the University of Dr. Farquahar, Professor of Comparative Religion, and at the death of Dr. Peake.

Mrs. Sydney Martineau, President of our General Assembly, has visited Belfast, and addressed meetings organised by our Non-Subscribing Churches, and the Women's League.

At the autumn meeting of the Midland Sunday School Association at Birmingham, the Rev. Nicol Cross, of Belfast, spoke on "The Problem of the Modern Child," and the Rev. Bertram Lister, on "What they meant by success."

Mr. Johnson Pearson, warden of our Chesterfield Chapel, has been presented with his portrait by members of the Derbyshire County Council. The Duke of Devonshire made the presentation.

Mrs. Stapleton, oldest member of the Old Meeting House, Newcastle-under-Lyme, aged 87, has been presented with her portrait by the congregation, at a special meeting, Rev. G. Pegler, presiding, which the Mayor of Newcastle unveiled.

The Eastern Unitarian Union of Churches held its meeting at Norwich, October 5th, with Judge Herbert Smith in the chair. Members were present from Cambridge, Bury, Ipswich, Framlingham, Bedfield, Yarmouth and Norwich.

Miss Richenda Lee, daughter of the Rev. Richard Lee, of Coventry, has gained her M.A., at Glasgow.

At Blackburn, the Unitarian Minister, Mr. Ernest Deakin, has been included in a newly-formed Free Churches Fraternal; and the President, Rev. Arthur Myers, has preached at the Unitarian Anniversary service.

A THOUGHT TO THINK

Great Deeds are our Prayers to God. —*Mazzini.*

The Autumnal Meetings of the General Assembly are being held at the Leicester Great Meeting as this Magazine is published, October 25th.

Mr. C. H. Pollard, formerly a scholar, South Shore Unitarian Church, Blackpool, and later the Secretary of the same is now appointed City Treasurer of Hull. We congratulate him.

Miss E. C. McKee, of London, has left £100 to High Street Unitarian Chapel, Shrewsbury.

The free Faculty of Theology of Manchester University celebrated the 25th anniversary of its foundation during October, and our Dr. McLachlan gave one of the principal addresses.

At our Hackney Church, Miss Green's 37 years' work for the Sunday School has been celebrated.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

NOVEMBER 3rd.

A.D. 361.—Accession of Julian the Apostate.
1541.—Richard Spenser a martyr.
1579.—The right hand of John Stubbs cut off.
1640.—The Long Parliament met.
1794.—William Cullen Bryant, of Massachusetts born.
1808.—Theophilus Lindsey died.
1908.—The Rev. Frank Walters died.

NOVEMBER 10th.

1483.—Martin Luther born.
1558.—Five martyrs at Canterbury: End of Marian persecution.
1572.—Meeting of Puritans at Wandsworth: Birth of English Nonconformity.
1728.—Oliver Goldsmith born.
1735.—Granville Sharpe, opponent of slavery born.
1755.—Aaron Bancroft born.
1793.—Feast of Goddess Reason at Paris.
1810.—Ralph Harrison died.
1826.—Joseph Arch born.
1885.—W. B. Carpenter died.

NOVEMBER 17th.

375.—Death of Valentinian I., upholder of religious toleration.
1556.—One Hook a martyr.
1558.—Queen Mary died. Accession of Queen Elizabeth.
1780.—The Rev. Samuel Lowthian died.
1787.—Edict of Toleration in France.
1792.—Augustus William Hare born
1827.—William Belsham died.
1858.—Robert Owen, Socialist, died.

NOVEMBER 24th.

1572.—John Knox died.
1632.—Spinoza born a Jew, and named Baruch.
1639.—A transit of Venus observed by Horrocks.
1655.—An ordinance by Cromwell against Episcopalians.
1686.—Richard Baxter died.
1815.—Grace Darling born.
1859.—Darwin's Origin of Species published.
1897.—Rev. George Beaumont died.
1898.—Rev. John Frederick Smith died.

At Altrincham, Miss P. M. Stubbs has been awarded the long service medal as a teacher in the Sunday School.

The quarterly meetings of the South Wales Unitarian Association have been held at Capel-y-Groeschapel, Cardigan, lasting two days; and the quarterly meetings of the South-East Wales Unitarian Society were held at Glanrhondda Unitarian Church.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."
—*Tennyson.*

One God ..... The Heavenly Father.
One Law ..... Righteousness.
One element ..... The Divine nature.
One divine event ... The kingdom of heaven.
One movement . progress towards realisation.

A CHEERFUL MAN'S SERMON.

It's easy to smile and be cheerful
  When everything's pleasant and fair ;
We never complain of life's hardships
  When there are no burdens to bear
But as soon as the blue skies cloud over,
  And the way that was smooth has grown rough,
We forget the blithe songs we were singing,
  And our faces are doleful enough.

But some can be cheerful when shadows
  Are thick round the pathway they tread ;
They sing in their happiest measures
  With a faith in blue skies overhead ;
They face, with a smile that's like sunshine,
  The trials that come in their way
And they always find much to be glad for
  In the lonesomest, dreariest day.

Thank God for the man who is cheerful
  In spite of life's trouble, I say,
Who sings of a brighter to-morrow
  Because of the clouds of to-day
His life is a beautiful sermon
  And this is its lesson to me—
Meet trials with smiles, and they vanish,
  Face cares with a song, and they flee.

—SELECTED.

A Good Sport.

A very lively American Magazine, "The Nautilus," prints a very lively Paper on "Being a good sport." "A good sport," it appears, is a plucky and cheery person who takes things pretty much as they come and makes the best of them. There, for instance, is a woman who is fighting hard for independence and a foothold.

"She lives in one room on the top floor of a downtown boarding house. But she makes no apologies ,draws no invidious comparisons, and wastes no time in dreaming over what might have been. She entertains her friends in her one room with all the grace of a queen. She is simple and unaffected in manner and speech, and such a person in this extremely stagey day and age is worth going miles to see."

"Bless you! the good sports are as thick as mosquitoes in Jersey, if we only knew it," says the writer, "just listen to this :—

"Up in Harlem there was an accident which left a poor woman sightless. Her husband cared for her tenderly, read to her, and took her out to walk and ride in the fresh air. But he became suddenly ill, and died a short time after his wife's accident, leaving her entirely alone. His presence and his cheery care of her and made her happy, even in her blindness. But after his death she spent many a sad hour alone in her endless darkness, wishing that she might have gone on with him.

"One afternoon a friend came to visit her. The unfortunate woman spoke pathetically, but not complainingly, of the long hours she was compelled to spend alone with her thoughts. 'If people knew,' she said, 'how lonely I am, would they not help me to be cheerful, or do they not care?' The friend said she would find out, and went about it without delay.

"She wrote a letter stating the facts very plainly, and had it inserted in one of the evening papers the following day. Within twenty-four hours of the time of publication, she received more than eighty replies from men, women and children who offered their time and services without recompense.

"A young man wrote : 'I shall gladly read to your friend for an hour or so each day. I am familiar with several languages. Please tell me which one she speaks, so that I may select the right books.'

"A music student said : 'Does your friend enjoy music- If so, I will play and sing for her as often as you think she would like to have me.'

"A wealthy society woman living on Riverside Drive wrote : 'If you will tell me at what time of day your friend would enjoy a ride in Central Park, I shall be glad to call with my carriage and take her out.' And the poor blind woman came to believe that people did care, and that there were, in bustling, greedy, materialistic old New York, scores and hundreds of those 'kind hearts' that are 'more than coronets.' "

Yes, there are millions of kind people in the world who only need starting.

The minister had observed that the most regular attendant at his Church was a hard working washerwoman, who, Sunday after Sunday, was always to be found in her pew. The minister felt he must commend her. "Mrs. Brown," he said, "I notice you at Church every Sunday. Do you enjoy the beautiful music?" "Na, it's no' that." "Perhaps—perhaps you enjoy my sermons?" "Na, it's no' that." "Well, what is it that brings you here every week?" "Weel, it's like this. I work hard a' week, and it's no' often I get sic a comfortable sate wi' sae little tae think aboot."—"Tit-Bits."

Try ! try ! try to renounce all thoughts of sickness and sorrow, and fill your mind with pictures of health and happiness. Untold possibilities are ours. —*Mary E. Robbins.*

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man; one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The Gospel of Unity is the uniting power of divine Love that makes man One with God.

Scriptural Unitarianism

NOTES ON THE DOCTRINE OF THE TRINITY. By REV. ARTHUR W. FOX, M.A.

XI. THE ARIAN CONTROVERSY.

The Arian Controversy is so vast a theme, that it can only be touched upon here in merest outline. Arius the founder of the Arian School was born in Libya about 256 A.D. and died in 336. He was ordained at Alexandria. After an early lapse into heresy, he was set in charge of one of the city Churches, where he soon gained a great reputation. It was not until about 319 that he set forth the teaching, which was to be known henceforth by his name. One of the main points of difference with orthodoxy was his doctrine of the Son, whom he denied to be co-eternal with the Father, though he was "begotten before all worlds." He desired to prevent the worship of two Gods, hence he taught that the Son was "a created being," though far surpassing all others. This being possessed the man Jesus. Hence there was a very real danger that Jesus being regarded in this light should be removed from the sphere of humanity entirely. Hence the victory of Athanasius was on the whole beneficial, as it preserved the humanity of Jesus.

Athanasius was his strongest opponent, and the controversy between them raged with great bitterness. Arius explained his doctrines in his "Thalia" in verse which was set to music and soon found its way into all parts of the Church. Another of his main points was that the Son was "of *like* substance with the Father," whereas the orthodox insisted that he "was of the *same* substance with the Father." In the Greek adjectives representing these two ideas there is only the difference of one letter i. Hence Gibbon has sarcastically remarked that "the world was deluged with storms on account of the letter i." The controversy raged for four or five years and caused such a commotion in the Roman Empire that Constantine felt bound to interfere. Hence a universal Church Council was called to Nicaea in Bithynia. The Emperor at that time at least a doubtful Christian presided in great state and heard the arguments for and against the disputed points. If he understood them, he would probably have despised them; but he wanted peace in his empire and directed the disputants into the path of compromise. Hence the Nicene Creed was drawn up and voted upon by the Bishops assembled, which for the most part, though not entirely banned the teaching of Arius.

When this Creed was thus forced upon the Church, Arius refused to accept it. He was condemned of heresy and banished to Illyria. In the meantime Athanasius became Bishop of Alexandria, and he positively refused to reinstate Arius. This course was desired by Constantine, who thereupon banished Athanasius in 335. Next year Alexander Bishop of Constantinople, reluctantly was on the point of re-admitting Arius into communion, when the great heretic was taken suddenly ill and died. The Orthodox said this was due to the judgment of God, the Arians that their leader had suffered foul play, though there is little evidence of this. Arianism remained in parts of the Church, especially amongst the Goths through their Apostle Ulfilas, until the end of the fourth century when it had passed away save amongst the Goths. Constantius one of Constantine's sons and successors was an Arian, and so long as he reigned he supported the great heretic and his followers. So a Church Council was allowed to shackle the free souls of men.

God has not passed through human life—entering at one door, and going out at the other; He has come into human life, and is gradually filling it with Himself.—*Lyman Abbott.*

Thinking.

By the REV. WILLIAM C. HALL, M.A.

Whilst a man ought to be free to think, there is a sense in which his thought ought not to be free. In thinking he ought to have some control of his mind. Sitting down to think may only mean that we sit down to let thoughts come to us in such a way that as we gather them we get nothing better than what we call woolgathering; or it may mean that we get into the midst of thoughts and ideas of varying interest, none of which long engages our attention. What we require to do, in any subject, is, in our general thinking over it, to seize on the chief thoughts it gives us and to get our minds definitely working on them and finding their agreements and differences, or their convictions. But better than this will be to take a thought or idea that has particularly impressed us, to concentrate on it until we seem to be at the very heart of it, then to see what we can get out of it or make of it as we bring our general knowledge, thought and experience to bear upon it. So we shall be able to carry it forward; and that is what I mean by thinking in a straight line: it is getting on definitely with our thought, instead of woolgathering or leaving our minds to the mercy, or brutality, of the next idea that comes along. This, let me say in passing, is what every minister has to do in the preparation of a sermon—would that congregations could always realise the truth!—if the sermon is to be orderly, and if, besides giving information, it is to show people how to think on all the subjects of the universe—as it ought to do.

Free thinking may be only loose thinking, and like a horse under a slack rein may run any whither. What is wanted to-day, because what ever has been and ever will be wanted, is straight thinking, thinking that is so controlled as to move definitely forward from great ideas to great truths.

We all begin, very early, with an idea of God—because we have been told of God, or because by some means we have received a notion of God. It may be the very vaguest thing in our mind, and it may remain so all our life unless we get at grips with it and think it out in the light of our increasing knowledge and experience. More and more we have to amplify our belief that God is with thinking what he is and discovering how he is related to the world and to ourselves.

One of the great values of Unitarianism is that, instead of setting forth complicated theories, it gives people simple ideas wherewith to begin their thinking. When it says God is One it makes a statement in which can be found the truth of the universality of God. When it speaks of him as Love it makes a statement which leads to the truth of his benevolence and beneficence in the world and towards man. When it says Jesus was man, it leads to the thought of what every man ought to be: it gets to a clear system of morality and practical religion. And all that it encourages of straight thinking brings men to straight living.

The Kingdom Within.

Thy kingdom come, thy will be done, as in heaven, so on earth. Ah! that we could bring about that day! And after all, there is at least one little bit of territory where each one of us may crown the King and reduce realm to obedience to his law. "The Kingdom of God is within you," was the word of Christ. In our own hearts each of us, we may have the kingdom come, if so we will, to-day. There, at any rate, it lies with us to see that his will be done by the moulding of the human will to a perfect unity with the will of God. It is a question of learning to love most the things most worth loving, to care most for the things most worth our care, to lose ourselves in our love of our neighbour, of goodness, and of God, so as to save ourselves by the only salvation by which ever yet a human soul was saved.

All the enduring happiness, all the lasting sweetness, all the peace and blessedness of life, depend on this attuning of the will within us.. If there be harmony there, then sorrow may come, and care may pay long visits; but at the bottom it is well, and life itself is music. But just so long as ou rwills fight with God, though the miracle of his providence may overrule our evil to the great world's good, yet life will be a restless and fevered pain. The prayer of prayers for every child of God is, "My Father who art in heaven, thy kingdom come, thy will be done, as in heaven, so in my secret soul,"

R. A. ARMSTRONG.

Conversation in a rose garden, as reported in "The Manchester Guardian": "Are you setting out single rows?" "No, double rose." I mean single rows of each?" "No, those are single white." "But the rows. Are you planting them in double rows?" "No, those are single rows of double white." "Then what are these?" "Single rose." "Single rows of what? Double white?" "No, single rose." "And these next two rows?" "Yes, those are double rose, and these two single rows of double white." And so on ad lib.

The Unitarian Van.

ANCIENT HISTORY.

This is from "T.P.'s Weekly," Sept. 6th, 1912.

OPEN-AIR PULPITS.—J. D. (Bootle), writes: Your correspondent, Mr. J. W. Williams, puts forward a plea for Open-Air Pulpits. It may not be generally known that something of the kind he alludes to has been going on for some years (in the summer months), under the title of the Unitarian Van Mission. The Missioner, travelling with a van, gathers his audience from the highways and byways, thus often reaching those who have been driven from regular religious worship by unreasonable dogmas. Among such he finds the eclectic, but he also meets with people of many shades of belief, from the Brahmin to the Atheist, and as his custom is to invite questions from his audience after his discourse, there is usually some thought-stimulating talk. It would certainly rouse more public interest in general religious questions if Churches generally would adopt some method of procedure such as this, and would possibly tend to eliminate much of the prejudice and bigotry with which religious bodies are still hide-bound. An entertaining and instructive brochure on the subject of "Open-Air Theology" (H. Bodell Smith), may be obtained from Essex Hall, Essex Street, Strand, 6d. net.

The following was in 1915, and "Ben Adhem" is a *nom de plume* for Mr. Allen Clarke, the well-known Lancashire writer and journalist.

THE UNITARIANS.

Another reader writes:—

Dear Ben Adhem,—I have recently been reading a little book entitled "Open-Air Theology and Sketches from the Unitarian Van," by Mr. Bodell Smith. You mentioned this book in one of your articles some time ago, so you are fully aware of the contents. All I have to say is that it is a most interesting and instructive little book, and throws a great deal of light on many things. Is the author still in the "land of the living" in this world? Do you know how the Unitarians conduct a service in their Church? Do they have a special Bible translated to coincide with their beliefs and views?

Kindly pardon liberty, trusting you are well, and with kind regards, "INTERROGATOR."

* * * * *

In answer to the above, the Rev. H. Bodell Smith, with whom I have the pleasure of a long personal acquaintance, is still alive, and going to take charge of the Unitarian Free Church at Nelson in August. As regards the Unitarian Bible, it is exactly the same as the Bible used in all the other denominations.

The Parables of Jesus. (2nd Series)

STUDY COURSE (15). For Sunday Classes or Weeknight Discussion Circles.

V. THE MEN AND THE TALENTS.

(Matt, 25.14—30).

The parable of the Talents deals with the problem of human responsibility. It emphasises the fact that all that a man possesses is given to him on trust for the use of which he is really accountable. Everything he has was given to him by the Creator and mankind. He did not make himself; he did not create his own mind, or the spiritual powers which are within him. Without the care and help of parents and others, he could not have survived the period of helpless infancy; and all through the latter years he has been dependent upon his fellows and upon the forces of nature for the supply of his necessities and for opportunities for the exercise of his powers. He profits by all that past generations of human beings have accumulated for him. He is therefore responsible to God and to mankind for his use of ability and opportunity. That is what the parable teaches. Life is a trust. What are you going to do with it? You must not consider it as your own to do with it whatever you may please, for the way you make use of yourself and of your powers and possessions, affects the welfare and comfort of all your fellows for good or ill. You may be a danger to the community or a help, and the community must therefore regard you as a responsible being accountable to it for any mischief you make.

The Talents in the parable were given to the men to use in the service of the giver—to each according to his ability. When they had to render account of their doings those who had made faithful use of their trust received the same commendation and approval. But he who made no use of his talent because he was afraid the giver would profit by it was condemned as an unprofitable servant. "Unto everyone that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away.— which means that those who have faithfulness in the use shall have more given them, and that these who are unfaithful in not making use of their talents, must lose what they have. Exercise of ability increases it, disuse destroys it.

The same parable is given in another form in

Luke, 19, 12. It was evidently intended by Jesus to show that in the kingdom human conduct is judged in that way. Ability is the measure of responsibility. A man is estimated according to his deeds. He is expected to fulfil his trust; and to have due regard for the rightful claims of his fellows upon his duty to them. His selfish indolence is regarded as a crime, There is no hint that men are mere creatures of circumstances, helpless in the hands of inexorable fate, but the implication is that each human being is possessed of free-will and can choose what he will do with himself. Only by such freedom can we make perfect life and a perfect kind of community. The kingdom of heaven comes upon earth just so much as we choose that it shall come, and that can only be through the faithful use of ourselves and our abilities.

VI. THE UNMERCIFUL SERVANT.

Matt. 18. 23.

This is a parable of forgiveness. A servant owed his lord ten thousand talents and could not pay, and it was ordered that he and all his family be sold and all his possessions so that the debt could be paid. But the debtor appealed to his lord to have patience and he would pay all, and his master released him and forgave the debt. But that servant went to a fellow servant who owed him a hundred pence, and laid hold on him by the throat saying, Pay what thou owest. So his fellow-servant said have patience with me, and I will pay thee. But he had him cast into prison till he could pay. Another servant told his lord what had happened, who then called him unto him, and said, Thou wicked servant, I forgave thee all that debt because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord delivered him up to the jailers till he should pay all that was due. So shall also my heavenly Father do unto you if ye forgive not everyone his brother from your hearts." Jesus began this parable saying that the kingdom of heaven is likened unto it.

The teaching of Jesus is: "If thy brother sin, rebuke him; and if he repent forgive him" (Luke 17. 3; Matt. 18. 21-2.) In other words it means —apply the Golden Rule. Forgiveness is not good to the wrong-doer unless he repents the wrong he has done. The parable agrees with that. It is right that the sinner be corrected. Consequently in the parable he is delivered to the jailers until he has made atonement for his sin. The parable does not say jailers but "to the tormentors." But the Greek word has several meanings—examiners, jailers—so it does not necessarily mean that there was any torture. According to the parable forgiveness is regarded as a strong feature in the kingdom. In the "Lord's Prayer" it is "forgive us our debts as we also have forgiven our debtors" (Matt. 6. 12.) That means—forgive us according as we deserve to be forgiven. In the parable the lord of the servants recalled his forgiveness when he found that it was not deserved. In the most ideal condition of society faults have to be corrected. Any conduct causing disorder needs to be checked. In the Christian Utopia there will have to be strict regulation and discipline to secure equal consideration for every member of the community. True liberty is equal freedom and opportunity for each and all. Violations of that will require to be rectified.

But the right kind of education and training from infancy onwards for every individual, will go far to reduce violations to a minimum. In all future conditions of human society new circumstances will arise and fresh problems. There will always be much more to learn and further progress to be made. So it is certain that a time will never come when mistakes cannot be. The student and the experimenter in search of truth will make mistakes and learn from them. The need of forgiveness will be concerning wilful neglect or violation of what is right. Whenever there is a real and genuine repentance for wrong done, forgiveness will be unhesitatingly accorded. Forgive repeatedly so long as it does any good to the offender, is evidently what Jesus taught.

VII. THE TWO DEBTORS.

(Luke 7, 41.)

This is a parable that is suggestive of much thought concerning the attitude of the community towards those who are its offenders, as well as in its application to the dealings of one individual with another. "A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him the most?" The answer was,—he to whom he forgave the most.

It amounts to this,—the greater the kindness to the debtor or the sinner the greater will be the gratitude and devotion of the one forgiven. The incident which follows it in the narrative is only analagous to the parable on the supposition that Jesus had previously been so kind to the woman that she must come and show her gratitude in a very special manner. It may have been the woman whom the scribes and pharisees had brought before him guilty of adultery (John 8,1—11.) and who, according to the Mosaic law, should be stoned to death, and whose life Jesus had saved by saying: "He that is without sin among you, let him first cast a stone at her," and at which saying they all slunk away.

If you make an enemy feel that you are his friend he is the more likely to become your friend; and if you act in a similar manner to him who is you debtor so that he feels that you are making

every considerate allowance for him and his difficulty it is all the more probable that he will do his utmost to make good and to pay; and equally so concerning a sinner who has committed a grievous wrong, kind treatment is more effectual in eliciting real repentance and a desire to make amends while severe reproof and sharp resentment may make him still more a sinner. Putting the matter in this way is not an appeal to self interest, but in faith that the prime motive is the good of the offender. Whether in the relationships between individuals or between the community and the individual, the great thing is to take the best way to remedy the defect, or to cure a moral disease.

In society or the community, the considerate treatment of the offender so as to strengthen his desire to sin no more is the better way to lessen crime than mere resentment and retaliation. An eye for an eye, and a blow for a blow, is the unrestrained expression of selfishness, and makes the criminal more resolved for crime. All moral evil has a cause, and like every disease, can only be cured by getting effectually at the cause or causes. In every case there is in the depths of the vilest character the divine spirit, though encrusted over and hidden away, which can be reached by kindness properly expressed, and the greater the kindness and generosity the greater will be the response in affection and devotion. Whoever is made to feel, by brotherly help, that he is forgiven much, is the more sure to be inspired to love much and to show it in action.

VIII. THE FATHER AND TWO SONS.

(Matt. 21, 28—31.)

There is much more in this simple story and its implications than appears at first sight. Jesus applied it to the local circumstances of his own time, but it has its moral for us in these modern days in more ways than one. "A man had two sons; and he came to the first and said, son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say the first."

Here again we have the difference between doing and mere profession. How is it with many professing Christians? By their attendance at public worship they make profession of their belief in worship, that is — in doing the will of the Father, but in their everyday business they forget to do the Will. They may plead as excuse that they are compelled to seek advantage against their competitors in trade, in order to secure an existence. If that be so, and they find that in business they cannot love their neighbours as themselves,—that conditions do not permit it, then surely it is the will of the Father that they shall endeavour to change the conditions to make them favour the practice of the doctrine,—Thou shalt love thy neighbour as thyself. There is the test: given the un-Christian conditions—what are you going to do with them? Will you yield yourself to them or attempt actively to bring them into line with the Divine Will? At present you may be one of the worshipping Christians who is doing nothing to Christianise the conditions of trade, whereas on the other hand there are many who never attend any church who are earnestly endeavouring to change them into agreement with honesty and fair dealing. Jesus asks: which of the two is doing the will of the Father?

The outcasts and disreputables of society who have been forced into temptation by misfortune and yielded to sin, may be—as in the gospel story—nearer the kingdom than many who considered themselves to be so respectable that they feel thankful they are not as these others are. Some have an easy time and feel that they have not fallen into disgrace; others whose lot has been so hard that they have sunk into a disreputable life, and regret it and long for opportunity to get free from it, making all efforts possible to protect others from like dangers: which of these two are doing the Father's will—those who have repented and are doing their best to keep others from evil, or those who are so self-satisfied that they take no interest in setting wrong things right? The Father brings us all here to do His work, to serve His Will. His vineyard in which He has placed us is the world of human affairs as we find it. It is a man-made world become what it is by human agency, by the manner in which men have acted towards each other, by the way of life they have chosen. It is what human wills have made it. But the Father asks us to do His Will, to fashion His vineyard of human affairs in accord with His righteousness. Some are quite satisfied with things as they are; others are not so and try to alter things for the better. Which class is it to which you belong?

A FABLE.

Two frogs fell into a deep cream bowl.
One was an optimistic soul,
But the other took the gloomy view.
"We shall drown," he said, "without more ado."
So, with a last despairing cry,
He flung up his legs, and he said "Good-bye."
Quoth the other frog, with a merry grin,
"I can't get out, but I won't give in.
I'll just swim round till my strength be spent,
Then will I die the more content."
Bravely he swam, till it would seem
His struggles began to churn the cream.
On the face of the butter at last he stopped,
And out of the bowl he gaily hopped.
What of the moral? 'Tis easily found:
If you can't hop out, keep swimming round.

The Women's League.

At Moss Side, Manchester, the branch opened its new session, when Mrs. Woodhouse gave an address on "Palestine and the Temple Colonists." The second Annual League service was conducted by Mrs. E. E. Wrigley and spoke on a "Purpose in Life." Miss E. B. Sowden sang solos and other members acted as sidesmen.

At Shrewsbury High Street the League has held a successful Whist Drive.

An inspiring Neighbourhood Rally of League branches at Walmsley had an attendance of over 120 from the Bolton and Bury districts. Mrs. Thackray conducted service and spoke on "Our Attitude toward Youth," and after tea Miss Atack, of Manchester, gave a lecture recital on Shakespeare, keeping the audience keenly interested for over an hour.

At Todmorden, Sept. 22nd, the service was conducted by members of the League. Miss R. Barker conducting and Mrs. Woodhouse as preacher.

We understand that the League Annual is published. It has now over 170 branches.

The All Souls' Sewing Circle, Belfast, has joined the League, making eleven Ulster branches.

The Leeds District League held its quarterly meeting at Halifax with about a hundred members from seven branches. Mrs. Bradshaw, of Accrington, conducted service and preached. Mrs. Peaston presided at the evening meeting when Mrs. Bradshaw spoke on "Is Religion a Help in Every Day Life?"

The Manchester District League Preston Neighbourhood branch held a meeting at the South Shore Church, Blackpool, when Mrs. Wilkinson, of South Shore, conducted service and Mrs. Mathison gave the address. After tea Mrs. Whitaker, of Swinton, read a paper on "Cruel Sports." Members attended from six branches.

At Altrincham Mrs. R. T. Herford, has addressed the League branch on "What can we do for our children?"

The Manchester District League had an attendance of 300 women at Bank Street Chapel, Bolton, including delegates from 34 branches.

What to be Saved from BY JOHN PAGE HOPPS.

We need, for instance, to be saved, not from the wrath of God, but from the very opposite,—from fear of God. God is not wrathful. The old view that he is an angry God, a jealous God, and a God who is easily offended, is a view we sorely need to leave behind. God is good, and if we ever suffer for our sins, we suffer, not because He is angry, but because he is pitiful: for it is a good thing that suffering should make us think, and change our foolish ways. We have nothing to fear from God. His thoughts concerning us are all thoughts of kindness, and all his purposes are purposes of mercy. People who tremble before God as an awful Judge, as a dread Avenger, as an angry being who will punish the sinner by condemning him to endless pain, have miserably misunderstood Him; and, above all things, we need to be saved from this agonising fear.

We need also to be saved from evil passions and feelings, such as envy, hatred, selfishness, and love of base things; and we need to be saved from these because they are all tyrants that hold us in their evil power: for we have no business to be envious, and hateful and selfish and base. When we are so, we are like a king's son who does not know or who forgets his rank and that which befits it, and descends to mean actions and ignoble ways. For we are all sons of a King, the King of heaven and earth, and we only live our natural and proper lives when we conquer our evil passions, rise above degraded likings, and feel that it is not only a wrong thing but a hateful thing to sin against our Father's holy laws.

Salvation, then, is simply deliverance from these evil things; the way of salvation is the application of fitting remedies; and a saviour is anyone who brings and applies them. Salvation, like education, is a process not an immediate act. It is a mistake to say that anyone can find salvation in a moment; we might as well say that education can be found in a moment. It is true that at any moment the blessed change can come over the mind and heart that will lead to salvation, just at as any moment the resolve may be made to go to the teacher or to read wise books; but this is only like turning round when the traveller finds he has been going on the wrong road. He may turn round in a moment, but he has all the way to go back, and all the right road to travel.

DEATHS.—Mrs. Briggs, Whitefield, Manchester, 83; Miss Margaret Webster, Finchley, London, September 30th; Mr. Simeon Hall, Leeds; Mrs. R. Halstead, Lancaster, 83; Rev. A. J. Bamford, Letchworth, 80; Mr. Hawkins, Bristol; Mrs. George Parker, September 15th, Crewkerne; John Scott, Choppington, September 2nd; W. D. Trickett, Waterfoot, Lancashire, August 22nd, 46; Mr. John Ashworth, Hamar, Rochdale, August 23rd, 78; Mrs. James Pollitt, Swinton, Manchester, October 12th; Mr. J. Harvey Lewis, Crouch End, London, October 13th; Mr. Thomas Pratt, Leicester, October 10th, 84; Mrs. Thomas Hilton, Stand, 91.

The Unity Fellowship.

President: Rev. ARTHUR W. FOX, M.A., (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, 112, Barrow's Lane, Yardley, Birmingham.

In a previous issue it was suggested that one form of mutual help for this Fellowship, and for all our readers, and for our Churches and people might be some kind of mutual insurance. Mr. Leslie Procter, a member of this Fellowship, and of our Unitarian congregation at Newchurch, Lancashire, has responded to the idea with a practical scheme. He is an Insurance Agent, an Associate of the Corporation of Accountants and a Lecturer in Theory and Practice of Commerce at Rawtenstall Technical School. His scheme is under the title of "The Unity Fellowship Mutual Insurance" for the benefit of Unitarians or Free Christians. It includes not only insurance, but other forms of mutual help such as Holiday Clubs, Helping Hand Society, Building Society, Sunday School Savings' Bank, Thrift Club, etc. Under Insurance, all the various kinds are covered, and under Assurance are included—Whole Life, Endowment, Accident, Sick Benefit, for both Children and Adults. Contributions to be payable weekly, monthly or otherwise, according to the class of business and other circumstances. The mutual help will apply to the whole Unitarian Movement—for the Churches will be able to insure in this scheme in connection with the Universal Benevolent and Assurance Society. Profits would be divided amongst members and Churches, and any Unitarian organisations affiliated. The management to be by its members and appointed officers.

Such a scheme is suggested in the belief that it may knit our Unitarian people into a more solid Brotherhood. *The Unitarian Monthly* would be the organ and mouthpiece of the scheme. More details as to payments and benefits will be published later, when the matter has been fully considered by a committee to be appointed to go into the whole subject.

In our next issue Miss Theodora F. Mills, will give an interesting account of her correspondence with isolated members of the Fellowship. At the same time a statement of the finances of the Fellowship will be made. The possibilities of this Fellowship in various ways of mutual help are great if its membership becomes larger. So far we have only been feeling the way and the membership is small and widely scattered. But all readers who subscribe only one shilling do help to cover expenses.

A League of Religions.

It may be objected that a League of Religions is not yet possible, that attempts at the spiritual unity of mankind have always failed. They failed because they sought to bring about unity by imposing uniformity of belief. Truly that way of unity is impossible, and it is just because it is impossible that men of different faiths are now realizing that they must meet together on a basis of mutual toleration. Mankind is in so many different stages of intellectual and spiritual growth that uniformity of creed or belief is unthinkable. Yet, in the practicable application of our beliefs to our common life we have to reach working agreements every day of our life. Every week I meet on various committees men of very different types of faith and belief—Roman Catholic, Anglican, Dutch Reformed, Presbyterian, Wesleyan, Baptist, Agnostic— and yet, while differing very much in our beliefs about Infinite and Eternal things we all manage to work together on the many questions which bring us into relation with our duty to our neighbours.

The outstanding fact is that every religion in the world may be said to have the cause of peace at heart, but they have not been able to ensure it, because they have not been given the opportunity of meeting face to face to discuss ways and means. A World-League would give them that opportunity.

It is a sad reflection that the Christian nations of the world, which call themselves followers of the Prince of Peace, have, during the Christian era, been responsible for far more wars than the non-Christian nations and religions—a circumstance which reminds one of the parable of the man who promised to do the will of his Lord, but did not, and the man who refused to do the will, but afterwards thought better of it.

REV. RAMSDEN BALMFORTH.

SUMMER THOUGHTS.

Let Thy calm, O blessed One!
Through my beating pulses run.
Let Thy love, Thy gentle grace,
Be reflected on my face.
Let the children see in me
Faint remembrances of Thee.

—*Margaret Arndt.*

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

THE USE AND BENEFIT OF TOTAL ABSTINENCE.

I should say that the advocates of total abstinence from intoxicating drinks were faddists, or at any rate extremists, but for certain facts which alter the case, and show them to be sensible and beneficent reformers. To them the community has much reason to be grateful. The facts to which I refer showing the use of total abstinence, are the temptation to increasing indulgence when in company, as an aid to sociability, the force of example, good or bad, and the often hidden power of hereditary craving. We all know how the indulgence in intoxicating drinks leads to neglect of duty and even to crime, bringing out unsuspected evil tendencies in disposition when self-control is damaged, and hindering the use of talents. "O God, that men should put an enemy in their mouths to steal away their brains! that we should with joy, pleasance, revel and applause, transform ourselves into beasts!" (Shakespeare).

A voluntary abstinence whether for ones own sake, or as an example to others, is far better than a compulsory one, which may be resented or evaded. Secret drinking and drug-taking are very grave evils; at the same time, it may be a blessing to weak wills if the means of indulgence cannot be easily obtained. If we indulge our own desires to excess, though they be harmless in themselves, and we seem more respectable than the drunkard, we are in no position to look down on him. It is worth while to deny oneself in order to help to lessen this evil, when one remembers the countless ruined lives, the husbands and wives seeing their partners become useless and degraded, and the little children cheated of happiness. And of course the self-denial, of the tempted by abstinence, is the most fruitful of all. Nobody begins life with the intention of becoming drunkards; it is well for them to take care lest they fall, as others have fallen before them.

Robert Louis Stevenson says in "A Christmas Sermon"—"A man may have a flaw, a weakness, that unfits him for the duties of life, that spoils his temper, that threatens his integrity, or that betrays him into cruelty. It has to be conquered; but it must never be suffered to engross his thoughts. . . . . In order that he may be kind and honest, it may be needful he should become a total abstainer; let him become so then, and the next day let him forget the circumstances."

He must not forget to keep his pledge, but forget to be puffed up about it, and interest himself in the duties and lawful pleasures of his life. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14. v. 21.

Doctor Orchard speaking at Wesley's Chapel, has said, "Thirst is one of the most clamant needs of our nature. It is an appetite that man cannot afford to let grow upon him. Over-indulgence means that in time his mind will be clouded, his body ruined, his personality largely destroyed. A man's indulgence in strong drink is oftentimes not simply a physical thing, it may mean that he is seeking to satisfy his soul through his body. He may take to drink because of sorrow or disappointment, because he wants company, or in order to get away from himself. The only real cure for the drunkard is religion." Good resolutions are only valuable if they lead to practice, and "the flesh is weak"; but a change of heart results in a changed life. And God will give a new heart to all who ask Him.

All honour is due to those in the past who, defying public opinion, have changed it, and made conditions in society so much better in many respects. "For he that in these things serveth Christ is acceptable to God, and approved of men." Rom. 14. 18.

MARION JOSEPHINE GLOSSOP.

THE LAW OF KINDNESS.

Time to me this truth hath taught,
'Tis a truth that's worth revealing:—
More offend from want of thought,
Than from any want of feeling.
If advice we would convey,
There's a time we should convey it;
If we've but a word to say,
There's a tone in which to say it.

Oft, unknowingly, the tongue
Touches on a chord so aching,
That a word, or accent, wrong,
Pains the heart almost to breaking.
Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothed, or turned aside,
By a quiet voice of kindness.

Time to me this truth hath taught,
'Tis a truth that's worth revealing:—
More offend from want of thought,
Than from any want of feeling.

—Charles Swain.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

MR. WELBY ONCE AGAIN.

It's surprising what a change has come over us," remarked Phil's father, looking up from his book.

"A change? What kind of a change, Dad?" asked mother, looking up from her needlework.

"I mean in our attitude towards the War."

Phil was doing his home-work; but 'like pilcher' that he was, at the word 'War,' his ears suddenly grew big.

Mother was plainly puzzled.

"I don't understand," she said.

"Well, when the war was over, we didn't talk about it and we certainly didn't want to read about it. I know I didn't after those awful years in France. I didn't even want to think about it, for a long time after I came home."

"And do you now?"

"I suppose I do," was the reply. "I hardly know why, but, somehow, I seem to always be thinking or talking about it, and, of course, reading about it."

"Well, I'm not," said mother; "I'm sure I've had enough war to last me my life-time."

"Yes, I suppose it's different with women. They must have done their thing during the weary waiting time, and when it came to an end, they were glad to put it behind them."

"But I should have thought that the men were equally glad to forget all about it."

"In a sense they were; it had all been so horrible."

"Then why are they so interested now?"

"Because during the War, they either dare not allow themselves to think about it, or the strain was so great that they were unable to think about it."

"But what is the good of reaping it up now?"

"Good or not, we cannot help doing it. Until recently, we don't seem to have really thought about it at all."

"Not thought about it? You couldn't help thinking about it when you were in it."

"The strange thing is that we didn't. Being in it seemed to daze and stupify us. Because we were in it, we were unable to realise what was happening to us."

"Really, dear, I don't understand you."

"I hardly understand myself; only I know this; that what was at first repulsive has now become almost fascinating."

"I hope you are not becoming morbid, dear."

"Oh dear no; it isn't like that at all. Our minds are waking up and we find ourselves strangely curious about the big thing that held us in its grip so long. We seem to have been drugged then, and for some time afterwards; but, to-day our minds are clearer and we are beginning to see what the war really was: I mean what it meant to be in it."

"But it's all past and gone; why bother about it now?"

"Because there's a newness about it. We never suspected what it really was. We are just finding out, and the terrible war-books some of the men are writing are helping us. We catch ourselves asking, was it as bad as that? We are realising how bad it was. That, I suppose, is why we are bothering."

At that moment, they became aware that Phil was listening; so father resumed his reading and mother her sewing.

Phil wanted to ask a dozen questions; but that was forbidden. Home-work first, was the rule.

Then he remembered old Mr. Welby.

"I'll go and see him to-morrow," he thought, and the next day found him once more at the old man's door.

"What can I do for you to-day?" said Mr. Welby, pointing to a chair by the fire. "I've come to see you about the War."

"That's what you came for before, isn't it?" Phil nodded.

"Well, as a matter of fact, your last visit set me thinking along a new line. But before I tell you my thoughts, you had better tell me what has brought you here to-day."

As well as he could remember, Phil repeated what his father had said the night before.

"Yes," said the old man, "what father said is quite true; a complete change has come over the men who went to the War. At first they wanted neither to talk nor to listen when war was mentioned; and they wouldn't touch a war book. To-day, they can't talk or read enough."

"Dad said they were only just beginning to think about it."

"Quite right! And they are thinking to some purpose. They are seeing that war is unworthy of civilized men. It is altogether inhuman, and their faces are set more and more against it."

Though Phil was interested, and felt that he ought to say something, he could not be sure that he understood what Mr. Welby meant. Suddenly, he remembered that though the War was so long ago, there were still lots of soldiers.

"If war is so bad, how is it we still have so many soldiers?" he said.

For a moment or two, Mr. Welby was silent. Then he said, "That is an interesting question, Phil; and I wish more people would ask it."

"Why, Mr. Welby?"

"It would show that they had really begun to take the matter seriously."

"Would it?" asked Phil, rather pleased with himself.

"Yes; we still have a lot of soldiers and weapons of war, largely because most of the people have not begun to think properly about the whole business."

"Will you tell me, please, what you think about it?"

"With pleasure; but I haven't time to tell you all that I think."

"Oh, thank you!" exclaimed Phil, sitting bolt upright and eager to learn.

"I said just now, that the men are beginning to see that war is an uncivilized thing—I mean the men who came back from the War."

"Like Dad, you mean, Mr. Welby."

"Precisely! The things they suffered and some of the things they had to do were not the kind of things human beings ought to bear and do."

"What kind of things, Mr. Welby?"

"Things so bad that I dare not describe them to you. When you are older, you will be able to read about them for yourself. But they were cruel things, painful and wicked things, things that seemed to change good men into savages and brutes."

Seeing that Phil was a bit upset, the old man added kindly, "Of course, there were many brave and beautiful things as well; but even that did not alter the other things, the things of which the best men are ashamed."

At this the look of distress left Phil's face; greatly to Mr. Welby's relief.

"Now I'm going to tell you something I want you to remember—something that very few grown-ups seemed to have grasped. Jim Sheldon is one of them."

"He said there always had been wars and there always would be," added Phil.

"Just so: and that's what I have been turning over in my mind since you told me about him."

"But what do you want me to remember?" said Phil, thinking Mr. Welby was forgetting.

The old man smiled his happiest smile, and said, "Well first, take Jim Sheldon's notion. Though there always have been wars it doesn't follow that there always must be. That is one thing I want you to remember."

"I will!" said Phil as though he meant it.

"Suppose I said there always have been savages and, therefore, there always will be; very few people would agree with me."

"You mean that, someday, everybody in the world will be civilized."

Exactly. That is a thing we can be quite certain about: and it brings me to the important thing I want you to remember."

Once more Phil straightened up.

"Wars are really out of date; they belong not to the present but to the past."

Phil wrinkled his brow and tried to understand.

"You will see what I mean in a moment,' smiled the old man.

"When wild creatures fight for food, defend their young and guard their homes, we don't blame them. It isn't only that they know no better; but rather, that they must do those things or perish. You see that, don't you?"

Again Phil nodded.

"Now it is the same with man in his savage state. In that condition, it is perfectly natural for him to fight, to struggle for food and to defend himself when attacked. As time goes on he sees the advantage of making weapons and becoming skilful in using them. That's how armies and munitions came into existence. But by and by, the savage become civilized, educated and humane. And when that stage is reached, fighting that was once necessary and therefore right, becomes both unnecessary and evil."

"But all soldiers arn't bad men, are they, Mr. Welby?"

"On the contrary, some of them are very good men as well as very brave men, only I'm afraid they are like Jim Sheldon and believe as he does."

"Will they know better someday, Mr. Welby?"

"I'm sure of it; and you are going to help to make that someday a soon day."

"Am I How?"

"By remembering what I am telling you, and by getting other people to remember."

"I'll try to remember, Mr. Welby."

"Good! Then fix this in your mind. War belongs to the past, and arose out of men's fears, and needs, and greeds. Peace is of the present and the future, and the happiness and well-being of the whole world will be secured when civilized people see that it is the only safe and lasting foundation upon which the life of humanity can now be built." H.F.S.

" She never found fault with you, never implied
" Your wrong by her right, and yet men by her side
" Grew nobler, girls purer. . . . . .None knelt at her feet,
" They knelt more to God than they used—
" That was all."

MINISTERIAL CHANGES.—Rev. W. Waddington, B.A., B.D., has been inducted into his ministry at Maidstone, and received public welcome; Rev. W. McMullan has accepted appointment as minister at Chorlton-cum-Hardy, along with his Church at Middleton; Rev. Harold Rylett has retired from Tenterden and from the ministry: Rev. Ethel Kay has had public farewell and presentations at Whitby, on her removal to Warwick: Rev. J. Walter Cock is in charge of the services at Aberystwyth: Rev. J. W. Dumble has been inducted and welcomed at Lye: Rev. Stewart Carter has been inducted at Mansford Street, London; Mr. Albert Smith, pioneer preacher, has had farewell presentation at Kentish Town, London; Mr. Walter Walsh has had presentation at Blackfriars, London; Mr. Campbell has received presentation on leaving Congleton; Rev. H. S. Carter has received public welcome as assistant minister at Mansford Street, London; Rev. W. G. Price has entered upon three months' ministry at High Street, Shrewsbury.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*

View of Crematoriun from Garden of Remembrance.

CREMATION.

CREMATION is permanent and complete, effecting in a little over an hour that which it takes years to do if the body is buried.

REPEATED visits to the Crematorium increase conviction that Cremation is safer to the living and kinder to the dead.

EARTH burial is insanitary, dangerous, and wasteful, compared with cremation.

MOST cemeteries present an agreeable aspect on the surface, but undreamed horrors lie below.

ALLOWS a return to the ancient custom of inter-mural burial.

THERE are special safeguards against the possibility of foul play remaining undetected.

IN a properly managed Crematorium the last rites of the dead are simple, peaceful, and elevating.

ONLY that which is beutiful, and pure, and wise, is associated with Cremation.

NO putrefaction, no corruption! There is change, but no decay.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or from **The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium
Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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